THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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"AS THOU WILT."

Peter seeing him, saith to JESUS, Lord, and what shall this man do? JESUS saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.—*John* xxi. 21, 22.

"LORD, and what shall this man do?"
Ask'st thou, Christian, for thy friend?
If his love to CHRIST be true,
CHRIST hath told thee of his end:
This is he whom GOD approves,
This is he whom JESUS loves.

Ask not of him more than this,
Leave it in his Saviour's breast,
Whether, early call'd to bliss,
He in youth shall find his rest,
Or armed in his station wait,
Till his Lord be at the gate:

Whether in his lonely course,
(Lonely, not forlorn) he stray,
Or with love's supporting force
Cheat the toil and cheer the way;
Leave it all in His high hand,
Who doth hearts as streams command.*

Gales from heaven, if so He will,
Sweeter melodies can wake
On the lonely mountain rill
Than the meeting waters make.
Who hath the Father and the Son,
May be left, but *not alone.*

Sick or healthful, slave or free,
Wealthy, or despised and poor—
What is that to him or thee,
So his love to CHRIST endure?
When the shore is won at last,
Who will count the billows past?

Only, since our souls *will* shrink
At the touch of natural grief,
When our earthly loved ones sink,
Lend us, LORD, thy sure relief;
PATIENT HEARTS THEIR PAIN TO SEE,
AND THY GRACE TO FOLLOW THEE. *Keble.*

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* The king's heart is in the hand of the LORD, as the rivers of waters: He turneth it whithersoever he will.—*Prov.* xxi. 1.

THE TIMES.

RELIGION AND SCIENCE COMPARED.

SIR,—Impressed with the *philosophy* of that precept in holy writ, which enjoins "line upon line," I would desire to set up my humble testimony, against an evil which has already called forth the animadversions of minds of high order. It requires fortitude and decision in a *public* man whose name may be associated with classic and intellectual associations, to set his face against that which is cheered on by the great, and noble, and titled in the land. It seems as if he would still monopolize knowledge, and shut her up in chartered colleges and cloistered cells. It seems as if he grudged a portion of her blessings to those who have been so long trampled upon, because placed by Providence as the pedestal of society, and would assist in excluding the sun-beams from irradiating the minds of the working classes, and frown the world back to that state, when darkness intellectual, as well as darkness spiritual, covered the earth, and gross darkness the people—and, therefore, in adding my anonymous testimony to such as that to which I have alluded, some of your readers may think I am only a minor Goth treading in the steps of the greater. Perhaps, however, the following remarks may not be unacceptable to those who set *truth* higher in estimation than *fashion.*

Does it require to be reiterated that every professor of Christianity is glad at heart—yea, that he thanks GOD and takes courage, in viewing the present diffusion of knowledge? But he joins trembling with his mirth; he looks with anxiety to the working of those principles now brought into such sudden and violent collision. To him, the movements in the religious, and political, and intellectual worlds, are the voice of the ALMIGHTY, speaking in sounds audible to mortal ears, and amid the confusion and dismay, he can trace the footsteps of that wondrous Being, as he walks on in his grand designs, paving the way for meliorating the condition of the beings he has formed, and converting this vast charnel house into a temple for his glory. Truly "all creatures sigh to be renewed," and if there be not in the breast of the Christian, as intense a desire, as ardent a longing for this event, as exists in the merely intellectual man, there must be a deficiency in his moral vision, arising from the constitution of his mind, and not from the Creed he professes.

In attempting to draw the comparison between Religion and Science, and their effects upon the human race, I would wish to be understood as making no distinction between the things themselves. Religion and Science are closely entwined. It is an act of worship to be engaged in tracing any work of GOD, moral or physical—it is an act of worship to watch the movements of the heavenly bodies, to "contemplate the starry firmament," to "regard the operations of His hands," and to admire all the wonderful doings of Omnipotence. In this light, the "CHRISTIAN PHILOSOPHER" is an exalted being. He is rising to the true standard of intelligence, and taking his proper place in the scale of creation. It is not Religion and Science which are divided, but it is the human mind which divides them. It is sufficient to say that man is depraved, to account for this. He has no relish, naturally, for the self-denying doctrines of Religion, while the facts of Science, presenting nothing humbling to the depraved propensities, and every thing gratifying to the depraved pride, are received with avidity, and imbibed with eagerness. Religion purifies the heart—Science enlightens the head. Religion lays the axe to the foot of the tree—Science prunes, and digs, and drains, yet still leaves the soil encumbered with weeds. Thus it is, that a man may have a finished accuracy in all that is connected with Science, and love her truths with an ardor, and trace them out with a perseverance which nothing can chill or overcome; while, with regard to the truths of Religion, he can be listless, careless, indifferent, or hostile. Thus it is, that a man may be in raptures with a contemplation of the majesty of GOD, as displayed in his works; have his feelings worked up to intensity by the magic of a sublime scene; be melted into tears by a fictitious tale, or his taste powerfully excited by a work of art, and yet have a heart impure, base, treacherous, or malignant. Science may plead that she refines the taste, exalts the imagination, elevates the mind; but in doing so, she only enlarges man's powers of evil—his capabilities of mischief; her rod falls powerless when she attempts to smite the corruptions of the heart, and, until Religion steps in to her assistance, the tyrants of the sinner laugh at all her efforts. Religion can, and does save the soul—Religion can, and does purge the conscience, and redeem from the power of motives and principles hostile to the present and future happiness of man; while Science, (or at least, the WORKS she investigates,) may proclaim an invisible GODHEAD, by visible signs, and yet, see her votaries turn from the lesson which she reads them, and, worse than the brutes that perish, bow down to stocks and stones, crying out to rational creatures, "See, O man! these be the gods that created heaven and earth!"

Doubtless this, and more than this, may, and has been admitted by many of the friends of the diffusion of knowledge. They tell us that Science is assigned her proper station, as the handmaid of Religion, and that they would conduct the mind "through nature up to nature's LORD." If such be the intention, why teach them separately? Why teach the one, to almost an exclusion of the other? Why teach that which man may be brought naturally to love, and leave the other, which man naturally has an aversion to, for occasional times, and rare opportunities? But again we may be told, that the one can be taught, and fully appreciated and understood, by the mere force of intellect; while the other involves in it a machinery, in which Deity himself is especially concerned, while good and evil spirits are participaters or witnesses in the scene. To this it can only be replied, that it hath pleased inscrutable Wisdom to leave much of the *means* in the hands of men—that a religious education is an especial means—and without at all depreciating, even in remotest idea, the power of that Spirit who pierced the hearts of thousands in one day, we aid or impede his operations by attending to or neglecting the injunction, "to train up a child in the way he should go." We have been told, that "an undevout astronomer is mad;" but it is longer since we were told to "beware of philosophy and vain deceit;" and though this was applied to the unphilosophic and absurd dogmas of the Grecian and Asiatic schools, it holds equally of Science in all her truth and simplicity, when she usurps the place of GOD and holiness in the human mind. Universities may be founded—mechanics' institutions may be established—debating clubs, and historical societies, and scientific academies, diffused over the land, nay, over the earth, and yet one *real* step never be made toward the melioration of the human race.

So convinced am I of this, that I would rather see philosophical societies shut up, mechanics' institutions closed, and every scientific association dissolved, than see science becoming the "all in all" of men, and excluding from their minds the loftier concern of personal salvation. But I trust that the GOD of grace, who turneth even the wrath of man to praise him, will so over-rule the present "running to and fro," and increasing of knowledge, as to make it subservient to the accomplishment of his purposes, and the bringing in of that glorious period yet to arrive, when it shall be fully and broadly demonstrated, in the increased temporal happiness of the race, that "knowledge is power;" and when the study of the WORKS of GOD, instead of fomenting the pride, and strengthening the native infidelity of the heart, will only teach that heart to bow with reverence profound, to the revelations of His WORD. Of the mischief, however, already caused by the ungodly separation of Science and Religion, I would produce a specimen, which may also display what Religion alone can do, after Science has done her best.

In one of the cities of the British empire, a mechanics' institution was established, a few years ago, when Brougham and Birkbeck, and many enlightened and liberal men, were suggesting and stimulating the popular instruction of the working classes. To this institution a talented and efficient lecturer was procured, whose engaging and attractive manner soon gained him a high reputation. It was a delightful scene to walk in, on a winter's evening, and see such a crowd of young men, and amongst them many of the middle-aged and old, who, instead of spending their leisure time in the roar and dissipation of a tap-room, were listening with breathless attention to the reasonings of the lecturer, and viewing his experiments with lynx-eyed curiosity. Many of them belonged to trades which could easily furnish an excuse for non-attendance, on the score of fatigue and want of cleanliness. But these very classes seemed to be among the most indefatigable of the audience. No storm could frighten, no distance detain—there they were, with clean washed faces, and aprons neatly tucked up, and almost every one with a book, for the purpose of exchanging at the library. The benevolent mind, in viewing such a scene, would naturally spring forward to the hour, when the wilds of America, the deserts of Africa, and the lone isles of the Pacific, would boast their Broughams and their mechanics' institutes—and every shade of humanity, from the blooming white and red, to the deep glossy black, know no distinction but *mind*—no superiority but *intellect.*

In a very large public work in the same city were a number of young men, all about one age, and all having a rather strong desire after knowledge, though their dispositions were not a little dissimilar. The law of sociality, acting upon this one single article of agreement, drew them closely together. Previous to the establishment of the mechanics' institution, their leisure hours were spent in reading novels, plays, and poetry, intermixed with the usual quantity of adventures, travels, voyages, and history. But the fame of it having reached their ears, they, one and all, determined on becoming members. The introductory lecture on the first night of session, was to them a matter of most extravagant delight. The lecturer set fire to sundry substances, made a dead frog dance, dropped a feather and a shilling in the exhausted receiver of an air pump, and crowned the whole by a dose of laughing gas, which was the cause of upsetting a few chairs and forms, and made one or two animated beings grin, or knock about their neighbors. During the first week or two, our young philosophers were quite bewildered—they could talk of nothing but the wonders they saw—almost fancied that they felt the earth whirling away from under their feet, and began to dread the possibility of being struck down by red-hot stones from the mountains of the moon. As they got on, they astonished their relations with rather an unscientific jumble of new notions—displayed the wonders of magnetism, the laws of the heavenly bodies, and the swelling of heated bars of iron—while the amazing volubility with which they talked about oxygen, and hydrogen, and nitrogen—attraction, repulsion, gravitation, and electricity—hydrostatics, hydraulics, acoustics, and pneumatics—completely put every one to a stand, who could not rhyme over the *ics* of philosophy. Moreover, they proved, upon the authority of Newton, that *color* had no existence—that there was no such thing as the *rainbow*, it being caused by the refraction of the rays of light—and one of them in particular took great pains, but in vain, to convince a stubborn old man that thunder and lightning was *not* caused by the meeting of clouds of fire and water. These wonders, however, gradually subsided into regularity. They began to classify a little, and be less astonished at any thing new, while the eager avidity with which they sought for knowledge of all kinds, was at once pleasing and promising. They were just at that critical period when the sun shines upon the morning path, and the dewy hopes of youth sparkle before them—when every object is rich and racy with novelty, and the vanity and vexation of all terrestrial things had not sat down upon their spirits. So they listened to lectures, read their books, and talked over all—while the winter passed over their heads, like Jacob's seven servitude years for Rachel, scarcely perceptible.

When summer came, and the lectures were finished, they did not know what to do with themselves. One of them suggested the formation of a little club, where they could discuss all things in heaven, on the earth, or any where else; settle the affairs of nations, decide on forms of government and political economy, and accustom themselves to speak in *public.* It was eagerly embraced—and on the very first night of the meeting of the club, the apples of discord (shall I say of Sodom?) were placed on the table, in the shape of Volney's Ruins of Empires, and Paine's Rights of Man. This produced a great sensation. But there were amongst them one or two who had a few *weak* scruples, who could hardly keep up with the others in their seven-league boot strides toward the pinnacle of reason, and who fought rather fiercely before they were overcome. They were beaten at last—and so the *absurd* distinctions of society were voted a nuisance, and kings, princes, and lords the relics and the dregs of barbarism. Like certain domesticated creatures, who, if they once taste blood, become blood-thirsty for ever, so, they having tasted the sweets of controversy, were determined not to relinquish them. As *theology* furnished a very fruitful source of controversy, it was immediately brought on deck. The first subject was the eternal punishment of the wicked. It appeared on first consideration, in its natural light—awful, tremendously awful—and was spoken of in terms of respect. After a little altercation it appeared dreadful, then horrific, then monstrous, then absurd. They took the common data of the population of the earth, and struck with the idea that one person dies every minute, began to spurn the thought that so many immortal creatures were *daily* consigned to endure all that is unutterably agonising in feeling, through a duration that mocks conception. "My flesh creeps at the thought," exclaimed one of the juvenile orators, "and I wish I could be placed just for *one day*, at the gates of life and death, that I might ask all who pass into eternity whether they were Christians!" Emboldened by this sally, another quoted the blasphemous words of a popular poet—

> "*Thou* knowest that thou hast form'd me
> With passions wild and strong—
> And listening to their witching voice
> Has often led me wrong!"

Having disposed of this subject, they crept from one degree of skepticism to another. Crept, did I say? No, they rather rushed boldly and at once—and with a dashing hand gave the reins to reason, and drove through every thing sacred in religion. In all their acquisition of knowledge—in all the excitement of mind produced by scientific subjects—there was no recognition of GOD, no spiritual perception of His moral glory, or any thought of their own character as sinners before him. They could talk of Him as the Governor of the universe, the every where present Deity—but knew him not as a sin-hating Being, or the Saviour as an atoning sacrifice—and therefore no restraint was laid upon them. Two or three, indeed, who had been educated at Sabbath schools, and who had acquired some ideas of Christianity, and knew a little of the Bible, were not so easily induced to run in the race of intellect—but scruples were gradually thrown down, and the right of reason to reign remained indisputed. They now enlisted their feelings on the side of mercy and the rights of man, became lovers of liberty, execrated slavery in every shape, talked of feudal institutions, and aristocracies, and oppression, and groans, and dungeons, and chains—praised the Sabbath as a fine contrivance, admirably adapted to the constitution of man, and admired the sagacity of Moses in making such a lucky hit in his legislation—but instead of attending worship along with their more humble neighbors, they went in a body to a club of "Philanthropists," where men, women, and children regularly assembled to discuss plans for the amelioration of the human race, and where some fine heart-stirring speeches were delivered by intelligent fellows, in which far more information was to be acquired than while sitting dull and lifeless in a church pew, listening to the same thing over and over again. This same club, however, became a nuisance, and some active clergymen got it put down. This afforded an opportunity for a burst of indignation against the intermeddling clergy—and freedom of thought, freedom of speech, and freedom of action, were imbodied in a petition, to which they affixed their names, and as they grasped the pen to do it, almost made the poor paper feel the vehemence of their wrath. The petition would not do—of course there was not an honest man in power, from the petty magistrate to the Premier—and the government of the country would never work well until it fell into the hands of men *who knew what they were about.*

In the midst of their growing skepticism, their thirst for knowledge waxed more and more insatiable. They went to the theatre to acquire taste and fine moral perceptions—they went into the dissecting room to become acquainted with the organization of the human frame, and learned to laugh at the most awful and solemn exhibitions of the effects of sin—they went to a social club to discuss politics, and spend their evenings, and learned occasionally to reel home with folly in the heart, and fever in the blood—they subscribed for certain political and sporting journals, and learned to smile at impurity, sneer at the saints, think boxing a manly exercise, horse-racing an accomplishment, swearing no harm, and read with avidity every disgusting story, every tale of scandal, every lie of the day—while their aversion to aristocracy and their love of republicanism became more evident in the fierceness of their contempt for every scrupulous though honest man, whose fear of change might lead him to object to salutary improvement. At the time when radicalism shook the land, they became members of a political club, and there they acquired intimate knowledge of the amount of every pension, and the nature of every place—and in the vehemence of their zeal, overlooked the fact that they were learning to ruin their own constitutions, in attempting to mend the constitution of the country. When the radical excitement passed away, they returned again to mere literary and scientific and polemical disquisitions—while the shortness of the time which they could allot to such pursuits, only enabled them to stock their brains with a confused assortment of every thing rare, useless, and strange—every thing good, mischievous, and foolish.

How far our junior philosophers would have gone in their career of infidelity and radicalism is uncertain—for the commercial crisis which occurred a few years ago, closed the work where they were employed, and scattered them all over the kingdom, one a sneering skeptic, another a confirmed Unitarian, and the rest a heterogeneous medley of every thing absurd in opinion, or loose in practice.

It would be painful, even if it were possible, to trace the progress of every one of these young men. One of them, in particular, when he found himself like a hermit in a wilderness, separated from the little world in which his life was spent, fell into one of those fits of melancholy, so common to sensitive persons, who have no solid or enduring source of comfort amid the changes of a changing world. The books, the discussions, the objects of science, in which he had taken such supreme delight, were all given up. He looked around him for happiness, but could find nothing to confer it. Company, dress, amusements of all sorts were tried, and all in turn became nauseous. He raised, with panting eagerness, one broken pitcher after another to his head, but they contained no water. The universe was, indeed, to him a temple; but it was a temple on the altar of which might be inscribed "To the unknown GOD." The Great Author of all existence was in his mind but a vague and undefined something—an invisible essence, diffused through all space, and all worlds—and when in solitude he wandered, and mused, and meditated, and thought, he became more and more bewildered. "Is there a GOD?" he would ask himself. "If there be, where is he to be found? I see around me the marks of wisdom, the traces of design—creation speaks of some mighty contriver: but where is he to be found?" In his very dreams, he was traversing space in search of GOD—and he would come, as it were, to the verge of *being* and *existence*, and look down upon the gulf where *nothing* held its sway, and imploringly cry, "Is there no GOD?" while the echo seemed to reply—"there is no GOD!" A passage of the Bible, which he heard accidently quoted, struck him with force: "And they saw the GOD of Israel: under his feet was, as it were, a paved work of a sapphire stone; and the body of heaven in his clearness." The *personality* of the Deity now assumed a place in his ideas. But as he revolved the subject, instead of beholding him passing by and proclaiming, "The LORD GOD, merciful and gracious," he saw him "walking on the wings of the wind," and riding like the presiding spirit of the storm, in fearful and terrific majesty. His knowledge of his works only served to clothe him with all the attributes of vengeance and of power—while the possibility, nay, the conviction, that he had incurred the displeasure of such a tremendous Being, made him start with horror. An *actual* GOD, who could crush him and creation, or command it and him back to annihilation, by a single volition of his will, was worse, infinitely worse, than the torturing anxiety which he had felt when searching for him: and he ardently longed for some benumbing influence to freeze his thoughts, and shut up his mind for ever. Proofs were now advanced to him, that the Bible was the word of that fearful Being; and he was told that it contained terms of reconciliation. "Terms of reconciliation!" he sneeringly exclaimed, "what have I to do with terms of reconciliation with one I cannot love! You may talk to me of the fulfilment of prophecy—you may assure me that there is substantial proof that the books are genuine—you may tell me that its internal evidence completely proves from whom it comes—but will that make me love either the Bible or its Author? The Bible forbids me to do certain things—I cannot help doing them—and must I be ruined for ever for doing what I cannot help? Away with your proofs, and away with your Bible—bring me something that will make me *obey* as well as *believe*—bring me something that will cure my love of sin—and then I will listen to your proofs, and read your Bible; for I really do think that it bears a divine impress."

Such were his feelings—feelings doubtless akin to those of the fallen spirits in hell, who know and fear, but cannot love—when another passage of the same blessed book was brought under his notice—"Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "Ah! the Unitarians must be wrong—I never was a Unitarian—I would rather be a Deist—for why talk about CHRIST *taking* part of our nature?" But the doctrine of the Trinity was one *his* scientific mind could not endure: he would not have a divided GOD, nor GOD-man, nor a mysterious influence—until, horrified by his repeated violation of resolutions which he was forming every day, he was driven to the necessity of confessing that something more than human was required to overcome the wickedness of the heart. The beautiful figure drawn from science by an eminent writer on the Unitarian controversy, now seized vigorous hold of his imagination—"GOD is LOVE and GOD is LIGHT—it is the union of all the colors which form light—it is the union of all the attributes which form GOD." "Ah, GOD is beyond my comprehension—he must be *just* as well as *merciful.*" He looked upward, and prayed for divine illumination. The pride and conceit of knowledge was giving way; and he felt how impotent man is, in attempting to search out the Almighty to perfection. "Where shall wisdom be found? and where is the place of understanding? The depth saith—It is not in me; and the sea saith, It is not with me. Whence then cometh wisdom? and where is the place of understanding? GOD *understandeth* the way thereof, and he *knoweth* the place thereof. Unto man he saith, Behold, the fear of the LORD, *that* is wisdom, and to depart from evil is understanding." This was his experience—he began to admit that science was unable to give him peace of mind—that the oracles of GOD might, after all, contain more *real* science than he had hitherto imagined; and in this state of feeling, he was easily induced to walk to the foot of Calvary, and contemplate Him who hung upon the cross, as the Creator of all things by the word of his power; and as he continued to gaze, the conviction deepened upon his mind, until he exclaimed with heartfelt sincerity, "LORD, I believe—help thou mine unbelief!"

A joy indescribable was now diffused through his frame, as he thought that the HOLY SPIRIT would sanctify him wholly, and subdue his corruptions under him. But to his pain and grief he found that the road was not perfectly smoothed; and he became discouraged. In the days of his scientific and literary pride, he had often formed plans for the regulation of his mind; and while ignorant of the breadth of the spiritual law, dreamed he was keeping, in his own sense, his heart with all diligence—now, that his eyes were opening to the light of GOD's holiness, he fancied he was becoming more and more vile—he daily detected his imagination roaming over forbidden fields, and leaping the pale prescribed by Him who searcheth the heart; and now that GOD had become not merely a ruling Deity, but a preserving and a correcting PARENT, he became agonized at the thought of giving him such unprovoked, such flagrant offence—while the idea at which he once had sneered, that of GOD writing in a *book* the doings of men, made him tremble with fear. "Oh, what a wonderful Being he is! I sometimes cannot recollect the thoughts of a single day, while he recollects with infinite ease, and assigns with infinite precision, to every being in the vast extent of his universe, not merely their words, not merely their actions, but the inmost thoughts of the heart, the secret emotions of the soul!" He was compelled to cry, "Oh, wretched man that I am!" but was unable to add with the apostle, "Thanks be to GOD who giveth us the victory!" But that passage which speaks of GOD "casting our sins behind his back into the depths of the sea," calmed his fears, while a further acquaintance with the Bible taught him more fully the nature of that conflict which is carried on in the Christian; and gradually the peace which the world cannot give or take away, filled his heart and soul—and so, girding up the loins of his mind, he determined to run with patience the race set before him; looking forward to a glorious future state of existence, where MIND shall range free and unconfined, and the presence of GOD fill the vast assembly with unspeakable felicity.

Then let Religion, pure and undefiled, walk abroad upon the face of the earth. Wherever she treads, science, civilization, virtue, knowledge, peace, all follow in her train—but let Science take the lead, and the Devil will smile to see men becoming like himself, filled with all knowledge, capable of understanding the mysteries of creation, and daring to understand the mysteries of Godhead—yet destitute of that which consecrates the loftiest intellect, and embalms the pleasure of existence—LOVE to the Source and Centre of the universe.

(*Dublin*) *Christian Examiner.*

MISCELLANY.

ARDENT SPIRITS.—We extract the following article from that excellent work, the Journal of Health, the fast friend and zealous advocate of temperance in every form. To its list of authorities, our readers will remember that the executive of our own state may be added; Governor Throop having named the success of efforts for the diminution of intemperance, as one of the subjects calling for thanksgiving to ALMIGHTY GOD, in his late proclamation, appointing a day for that purpose.

OFFICIAL TESTIMONY AGAINST ARDENT SPIRITS.

It is a pleasant thing to see men of observation and experience giving their official recommendation and sanction to the cause of temperance. Facts have long since shown, not merely the utter inutility of drinking ardent spirit, but the ruin of health, reputation and fortune, which this practice is so apt to produce. The false and vitiated appetite of some, and the vile policy of others, who, in opposing temperance, thought that they were ministering to the prejudices of the crowd, have contributed to distort these facts, and to blind people to their real interests in this question. The revilers and sneerers at temperance, will now begin to discover that they paid their fellow-citizens a poor compliment, by supposing that any class of people could prefer such beastly indulgence as drunkenness, or even the feverish disturbance produced by more moderate doses of liquor, to the tranquil enjoyments which follow that well-regulated state of the animal economy, which is due to the suitable excitement of the senses, by their appropriate stimuli, as of food, light, air, &c. The eulogists and defenders of even the moderate drinking of ardent spirits, must begin to discover their utter ignorance of the matter; they must see, moreover, that theirs is the essentially low and vulgar doctrine, adverse alike to sound physiology, pure morality, and to patriotic legislation, and obedience to the laws. Let the timid, who in their hearts admit the superior comforts of entire abstinence, take courage from the following opinions recently expressed by some of our public functionaries. Let the time-servers, the lovers of good, provided they are with the majority or the *magnates* of the land, now come out more boldly. Even their voices and persuasions may be of some use to arrest the downward course of the ignorant or depraved—of those who drink liquor because they know no better, or because they have become accustomed to it.

We would recommend to our readers the following patriotic sentiments and opinions of the chief magistrate of Pennsylvania, in his late message.

"But whilst we are indulging in congratulations with regard to the general prosperity of our common country, and adverting to the extensive artificial improvements constructed and in progress in our own commonwealth, may I not be permitted, at the same time, with the sensations of unaffected exultation and delight, which the deep interest all must feel in the subject cannot fail to inspire, to direct your attention to, and to congratulate you upon its recent extraordinary moral improvement, exemplified in the gradual, but clearly perceptible, decrease of crime of every grade and description, and especially in the manifest diminution of the number of victims to that most degrading of all vices—intemperance, the genetrix of crime, and to which most vices owe their depraved origin: but upon which the philanthropic efforts of the wise and the good every where, aided by the force of public opinion, have stamped the seal of reprobation, and doomed it to such an overwhelming measure of odium and ineffable contempt, as even the unfortunate votary, with habits the most inveterate and confirmed, cannot assume the hardihood or bravery to resist? The entire prohibition of the use of ardent spirits to persons employed upon the public works now constructing by the State, would, there is reason to believe, greatly aid in still further extirpating this loathsome and destructive moral contagion from amongst us, be attended with the most happy consequences to the individuals themselves, and produce results highly beneficial to their employers and to the State."

Coincident with these sentiments of Governor Wolfe, are those expressed by the Secretary of War, in his Annual Report, Nov. 1831. General Cass, after stating that a very large proportion of all the crimes committed in the army, may be traced to habits of intemperance, very properly recommends, as a preventive and remedy of these evils, that ardent spirits should no longer form a component part of the ration. General Cass has been a soldier in every variety of hazard and exposure, and well knows, from his own personal experience of the advantages of habitual abstinence throughout life, that alcoholic poison ought not to enter a man's lips, even under the plea of imparting to him additional power to sustain fatigue or ward off sickness. It invites both. We give that part of the Report, in which this subject is treated as well in reference to the soldiers as to the poor Indians.

> "A very large proportion of all the crimes committed in the army, may be traced to the habits of intemperance. This vice is in fact the prevalent one of our soldiery. I am satisfied that ardent spirits should not form a component part of the ration. By issuing it, we furnish to those already accustomed to its use, the means of vicious indulgence; and we invite those who are yet temperate, to acquire this destructive habit. It is certainly sufficient for all useful purposes, if there be in truth any utility in the consumption of ardent spirits, that the officers be authorized to grant permission for its purchase, in proper quantities, to those whose situation may require it, without the direct agency of the government in allowing and providing it.
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> "There were issued to the army in 1830, 72,537 gallons of whiskey, at the cost of $22,132. If this sum were applied to the purchase of tea, coffee, and sugar, for the use of the soldiers, their habits and morals would be greatly improved, and the discipline and respectability of the army promoted. The regulation of this department, by which an offer is made to the soldier, of commuting the whiskey ration by the payment of one cent, is productive of little advantage. In this estimate of the value of this part of the ration, reference has been had only to the actual average cost of the article, delivered in large quantities at the various posts. But this is unjust to the soldier. He estimates it very naturally at the retail price, averaging probably five cents; and the present offer of commutation is in fact to ask him to sell his whiskey for one-fifth of its value. It is far better to leave the troops no choice, but to allow them a liberal compensation, and in such articles as will be most useful."

The Secretary of War, among other means of security for the Indians, in their new establishments on the other side of the Mississippi, recommends—

> "A determination to exclude all ardent spirits from their new country. This will, no doubt, be difficult; but a system of *surveillance* upon the borders, and a proper police and penalties, will do much toward the extermination of an evil, which, where it exists to any considerable extent, is equally destructive to their present comfort and their future happiness."

The sentiments of the Secretary of the Navy, are equally decided against the use of ardent spirits by the crews of public vessels.

ON THE CONNEXION BETWEEN MINISTERS AND SUNDAY SCHOOL TEACHERS.

A MINISTER of the Gospel, and the teachers of his Sunday School, are connected by the identity, and sameness of the grand ultimate object which they have, or ought to have, in view. Is it asked, What is this great common object? I reply, It is to communicate religious knowledge to the mind; it is to bring the heart with all its feelings and motives into sweet and entire subjection to the obedience of CHRIST. We are, as I conceive, laid under a double obligation, first cordially to receive the truths of GOD's word, and next carefully to impart them to the rising generation. JEHOVAH, by the mouth of Moses, thus addressed the people of Israel in a collective body: "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children." No doubt can be entertained of the general application of this striking and important precept. The same great principles which were revealed by Moses, were more fully established and clearly illustrated by CHRIST. And to suppose that an increase of light and knowledge should release the conscience from a moral and religious duty, previously required, were the grossest absurdity. Ministers and their people, are equally interested in this momentous concern. The command, "Thou shalt teach them diligently to thy children," may, without any straining or force, be taken in a more comprehensive sense than what immediately relates to parents and their families. Sunday Schools, and similar institutions, come fairly within the scope and spirit of the passage just repeated. There are some children who have no fathers and mothers to educate them; and many more, whose fathers and mothers though yet living in the world, are dead to GOD and religion, and of course quite indifferent to the souls of those whom they are bound to provide for and support. Are these poor orphans and outcasts to be utterly neglected and abandoned? Are they to be cruelly left to grow up in ignorance, folly, and profligacy? He who has a spark of Christian zeal, will instantly cry no. Even he who has a touch of common humanity will cry no; they must be instructed. But how is this desirable end to be attained? Without such an institution as Sunday Schools, I know not any means by which the children of the abject poor, confined to toil during six days of the week, can in general receive even the elements of a religious education. Every precept in the Bible, which calls us to love our neighbors, and labor to promote their happiness, bears directly on this object.

Both the teacher in the pulpit, and the teacher in the school, are servants of one Great Master; and when thoroughly imbued with his Spirit, which is the genuine spirit of benevolence, they will join hand and heart in carrying on his work. Every proper means will be employed; every fit opportunity will be seized and improved. Whatever is calculated to bring down divine truth to the level of the lowest understanding; whatever is found useful to aid the memory in retaining the things committed to it; whatever is adapted to interest the feelings and affections, claims their attention. The work in which a minister and Sunday School teachers are engaged may be fitly compared to the process of agriculture. Different soils and situations require different treatment; and we may also add, though wise and experienced cultivators may recommend various plans and systems, yet all agree that nothing can be done, nothing can be fairly expected, without a vigilant eye and a diligent hand. This reasoning applies to the means used for opening and improving the minds of men, whether in youth or advanced years. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." A pious teacher in his class is just doing what the minister is doing in his congregation, trying by every effort, under the promised blessing of GOD, to communicate the ideas which fill, and the feelings which animate his own mind, to the minds of others. Baxter, fervent and impressive as he was in the pulpit, had such views of the importance and usefulness of imparting religious instruction to the opening mind, that he declared some years before his death, that he could be well content to spare the remaining part of his life in catechising children, if he could do nothing else.

Ministers and the teachers of Sunday Schools, have many of the same difficulties to encounter; they feel the same pains, and taste the same pleasures. It is natural therefore, to conclude they will feel a lively interest in each other's success. It must however be confessed, that this is not found to the extent which is desirable. There are bonds of union, but they want drawing a little closer; there are common sympathies, but they want stirring into action. Is it not possible, is it not practicable, for each party to do something toward tightening those bands, and quickening those sympathies? Might not teachers derive more useful lessons from their ministers? Might they not ask their counsel, or refer to them as umpires in some cases of doubt and delicacy, which sometimes arise? Might they not more frequently detail interesting facts, in reference to individuals of their charge, or the families to which they belong, as a clue and stimulus to pastoral vigilance and exertion?

We, who fill the sacred office, have many urgent claims upon our time and attention; and perhaps it will be found that Sunday Schools have been rather neglected. Might we not more frequently and earnestly pray for them, and at times notice them in our sermons? Might we not meet the teachers and superintendents once a quarter, for conference on the subject of religious instruction to the children of the poor? Might we not oftener address the schools, and thus give a new impulse and edge, both to those who are instructed, and to those who instruct them? Would not efforts of this kind, especially if accompanied with suitable remarks on the subject in private conversation, tend to excite in the Church an ardor and an interest which are much wanted? A Sunday School is a nursery of young plants, which, with due care, may adorn the courts of our GOD, and bring forth fruit to old age, to show that the LORD is good and faithful, and that there is no unrighteousness in him. A long train of children, though gathered from the most wretched and immoral hovels of penury, yet while receiving Sunday instruction from their teachers and the pulpit, may, without violating the propriety of the figure, be numbered by a pastor among the lambs of his flock. Mean as their appearance may be in the view of fastidious delicacy, in his eyes, their souls are as precious as the souls of princes.

(London) S. S. T. Magazine.

WHEN abuses and departures in doctrine and discipline have crept into a Church, it becomes the duty of those who approve of its original principles, and who adhere to them, not to withdraw, but to testify and remonstrate, and use every possible means to bring back their brethren to the legitimate foundation of that society, while its constitution remains the acknowledged bond of union, and basis of church-fellowship.—*The Presbyterian.*

DIVINE PROVIDENCE.

IT may assist us to form better practical views of the divine providence, if we consider that the LORD constantly has respect to our spiritual and eternal state; that he does not regard the present period of our existence except in connexion with our whole existence; and that he does that for us at all times, which will tend most to our eternal welfare. What we think is against us, the LORD intends for our good; and it will turn to our good, if we do not resist the course of his providence.

Afflictions are designed to arrest us in our career of sensual and selfish life, and to loosen the evils which have gained root, and prepare them for removal. And even during seasons of great adversity, we seldom even appear to be deprived of the means of cultivating humility, and faith, and love: and will any man speak so against the living principles from the LORD, as to complain of a lot in which these may flourish? Were we a little wiser, we could always see that all our sufferings are rendered necessary by the disorders of our souls. They are not all the immediate and proper punishments of sin, for men are not miserable in the present life in proportion to their iniquity; but these sufferings are rendered necessary as the best means of restraining us from evil, and leading us to good. Some persons are so perverse, that they are not stricken because they would revolt more and more.—*Christian Intelligencer.*

COMMUNICATIONS.

For the Churchman.

MINISTERIAL EDUCATION.

MESSRS. EDITORS,—I am happy to see that the subject of Ministerial Education has at length called forth so zealous an advocate as your correspondent S. K. T. It only wants a few such pens to place the matter in its true light, and awaken the requisite zeal in its favor. Permit me again to make use of your valuable columns for that end—that while others give of their abundance, I may also cast in my mite toward strengthening and adorning a nobler temple than that of Jerusalem. The plan before us must not be misunderstood in the nature of its claims. It is not because nothing has hitherto been done in our diocese, that some such scheme of union as the one proposed, is now requisite; but it is with a view to render that which is done, more efficient;—it is to give vigor to that which is inert—order and clearness to that which is confused—and a wider extension to exertions that have been heretofore too much confined.

It does not presuppose, as some imagine, that similar institutions have not already been formed in our diocese, or now exist; but it does suppose that it is possible to give to these same institutions greater stability and permanency than they at present possess;—to make their existence independent of individual zeal and temporary excitement; and this it proposes to effect by engrafting them as it were into the very constitution of the Church, and by linking them together as parts of one common system—mutually giving and receiving strength.

The argument arising from the inadequacy of existing funds to meet the demands of our Church for these objects, is one that is familiar to all your readers; permit me, therefore, to state its claims in another point of view, which seems to me equally strong, though less obvious.

It is frequent matter of melancholy observation, how short-lived these and similar benevolent associations in our Church, have generally been: "they grow up like mushrooms," it is said, "and like mushrooms decay." And thus it happens, that while the need is permanent, the supply has been both casual and irregular; so that, instead of a judicious charity being once established, and ever after fulfilling its rightful ends, it has been a perpetual struggle, after the first excitement is past, to maintain in such societies a fragile existence, or to prepare an equally short-lived successor to take their place, and fulfil their duties—each successive renovation requiring on the part of both clergy and laity the devotion of more and more time and labor; all which is needlessly consumed in arranging meetings, drafting constitutions, and all the idle paraphernalia of a new society. That this is a just picture of what actually takes place in many of our religious charities, will not be denied. In my own short experience, Messrs. Editors, I have out-lived, I may say, half a dozen generations of such ephemeral associations,—which, although got up for objects in their nature permanent, and possessing every security of continuance that individual zeal could afford—have yet scarcely begun to operate before they have fallen asunder like a rope of sand.

The evil of such a state of things will be as unquestioned, I presume, as the fact: all are interested in changing it. The laity of our Church would unquestionably prefer that what is once well done in the way of charity, should be permanently done; and the clergy would find in such an alteration, not only a great economy of time and labor, but the means of repelling that charge so often—I would fain believe falsely made against them—that they do not understand in such matters prudential management.

But independent of personal considerations—such abortive attempts are always ruinous to the objects they propose to advance, and unworthy, I would add, of the dignity of a Church whose peculiar boast has ever been that of order and organization; and whose numbers and wealth justify the expectation, that for all objects essential to its prosperity, the means adopted shall be adequate to the end proposed.

The remedy of this evil, so far as relates to funds for ministerial education, is the main object of the proposed "Central Board." I am well aware that the only perfect remedy lies beyond our power; I mean that of permanent and adequate endowments for that purpose. But because we cannot do all, let us not therefore be content to do nothing. Though we cannot *command* endowments, we may yet perhaps by degrees *elicit* them; but to do it, we must exhibit to the liberal and the wealthy a secure and efficient repository for their bounty. This the "Central Board" will unquestionably be—having a legal and a permanent existence, with the Bishop for its head, with managers representative of funds, itself representing the diocese, recognised by the Convention, and united to every part of it by the sympathy of one common object. But passing by the question of permanent endowments, as one of time and chance, cannot we at once, I would ask, give permanency to the institutions themselves by the very provisions of their constitutions? Wealth may be necessary to make them *adequate*, but the smallest means may suffice to make them *permanent*, provided they are judiciously organized with that view.

This then is a practical object in our power, and this it is proposed to effect by two specific provisions in the constitution of all such societies.

1. By identifying in every case such Education Society with the church in which it originates, at least so far as to make its Rector and Wardens *ex officio* President and Directors, and wherever convenient, holding its elections contemporaneously with that of the Vestry.

2. By constituting such society a branch of the general or central one—giving it a seat in its councils and a control in its funds in proportion to the contributions it brings.

Let us consider for a moment whether these provisions will not afford some security of permanency.—In the first place, such societies will cease to be mere casual associations.—They will acquire an official character; the zeal of individuals may still, or rather indeed must continue to be their *moving spring*, but they will also have (to follow out the analogy) what such institutions have generally wanted, a *balance-wheel* to keep the machinery in motion, when the spring has again to be wound up. At any rate, they will be independent of such slight causes of decay as are now found to operate to their ruin; the death or removal of an individual will cease to be a signal for dissolution—nor can they so easily melt away through mere forgetfulness.

The second provision will be probably still more operative. The "Central Board" will be to its members a principle of vitality, like a heart to the system; though they slumber, therefore, it will not be unto death—they may be again awakened, and doubtless will by the sympathetic energy which will pervade every part. This is in all human measures found to be the result of union and organization. As the courage of the soldier is maintained by the disciplined numbers with whom he marches on to victory, so will it be with the soldier of a better cause. Individual Churchmen will arouse each other in their respective associations; individual associations will arouse each other in their common board. The cold will be warmed by the zealous, the timid encouraged by the confident, the feeble strengthened by the strong, and so long as any one individual shall be found in any corner of our land to give energy to the movements of any one association, so long will it be impossible for decay to take place in the whole;—like a coal from the altar, the report of that individual association shall fire the hearts of the faithful among its fellow members, and the report of the Central Board to the Convention, shall again transfuse that same spirit to the diocese at large to operate anew throughout its scattered branches, thus renewing in endless succession the living circle of Christian benevolence. Is this attributing too much do you think to union and organization? Look at its results in any of the ordinary operations of life, whether in the material, intellectual, or moral world. Compare the scattered drops of rain in reference to ordinary uses with the same drops accumulated in a reservoir.—Compare the useless balances of petty cash in the hands of merchants, with the same petty balances concentrated in the vaults of a bank.—Compare the feeble results of individual strength, acting singly, with the same strength united through the medium of some vast machine.—Compare the scattered lights of individual experience with that science which results from their accumulation.—Compare the princely revenues of many well organized charities with what could or would be effected by its individual members, and you have a fair sample of what union and organization can effect in all good measures.—And to close with an illustration, Messrs. Editors, that comes nearer home, compare the influence of the Episcopal Press in our diocese as it now exists,—united, concentrated, and organized under a Board devoted to its interests,—with its former feeble and scattered means of usefulness, and you will have a just idea of the change that may be effected by a similar procedure in the case of Ministerial Education. M.

For the Churchman.

"FAITHFUL PREACHING."

A CORRESPONDENT of your paper, Messrs. Editors, under the signature of "Quondam Missionary," has deemed it necessary "to express some surprise at the views expressed," in what he is pleased to term my "long dissertation" on Faithful Preaching, published in your thirty-sixth number.* I have not the happiness of knowing to whom I am indebted for his strictures; but, if I may form an opinion from the tone and manner of my reviewer, I have no just cause to "express surprise" at *his* sentiments, as he appears to be determined to recognise his own features in the large gallery of portraits which I had in my eye when inditing my communication. My answer to his criticisms shall be as short as I can make it, with justice to myself.

1. 'Faithful preaching does not consist in measuring out, week after week, exactly two sermons—whether good, bad, or indifferent.'—"From this paragraph," says Q. M., "some might infer, among other ideas, that the principal, if not the whole duty and business of a clergyman, consisted in preaching or sermonizing." If they *did* infer this, "among other ideas," I could assure them that their inference and ideas were palpable non-sequiturs. Neither Dr. Watts, who is dead—nor Dr. Whately, who is living—would justify such a conclusion from such premises. From an examination of the text and context, others might infer that my remarks were applicable to those who decline, in any emergency, to open their churches on week-days;—and who, though they are happy in the thought that their own flocks are "properly fed," nevertheless are compelled to lament that they "err, and stray," while the most effectual means of keeping them within the fold, are pertinaciously withheld.

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* See the Churchman for Dec. 10, 1831.

2. "If I have, in any respect, been an humble instrument in building up the Church of CHRIST, and in some place where it *was not** before, the object has not been wholly effected by sermonizing; on the contrary, though I have no reason to be wholly dissatisfied with my sermonizing, according to the ability and time allotted me, yet I must attribute to other means no small success which may have accompanied some of my labors. And among these, that of *family* preaching, or a free and social interchange of religious views and sentiments." To this I reply, that so far as my "experience" extends, (an experience of ten or twelve years of pretty close observation,) they who are most assiduous in their public ministrations, are most faithful in reference to that highly important and indispensable duty—parochial visiting. At the same time, experience enables me to say, that a great deal of what *passes* for family preaching, (I make no allusion whatever to *Q. M.*, for I know him not,) might be more aptly denominated. I leave it for others to decide, whether *preaching*, in the appropriate, Scriptural sense, does not signify an authoritative proclamation, from GOD's ambassador, of divine truth; and whether "a free and social interchange of sentiments" can, with propriety, be comprehended under that title.

3. "Experience, and the remarks of others, have convinced me, that to do any adequate justice in preaching discourses on more than two subjects in one week, as a general rule and practice, requires something little less than inspiration." Here is experience *versus* counter-experience. Some ministers of the Gospel open their Churches occasionally, and others frequently on week-day evenings. If experience did not convince them of the propriety and *usefulness* of the practice, there is the strongest probability that they would discontinue it.†

4. 'Experience abundantly shows, that if, when they hunger, they do not find pasture in the Church, they *will* find it elsewhere.' "To which, says Q. M., from experience and observation I reply—not if they are properly fed and instructed *in* the Church." The proposition and reply might be more emphatically expressed, thus: One man's experience convinces him that when the inmates of a fold do not find food in sufficient quantities in their appropriate place of feeding, they will seek as much as they require, wherever they can meet with it. Another man's experience is altogether different. *He* is persuaded fully in his own mind, that if they *do* find it in sufficient quantities in their own fold, they will *not* seek it out of that fold!

5. "I will allow—if their hunger is more for preaching than praying, they will go elsewhere." But does the writer forget, that the services imbodied in our highly "spiritual Liturgy," must always precede the Sermons and Lectures delivered by our Clergy? Had he been careful to read the following sentence of my communication, he would scarcely have indulged in the above remark, or in others that accompany it. 'The zealous minister will ever determine to preach in faith; and thus, (since faith cometh by hearing,) will necessarily inspire his hearers with the determination to *pray* in faith: and while in the fervent petitions of our spiritual Liturgy, they unitedly supplicate their divine LORD to "*increase* their faith," they will together experience the richest blessings which in his infinite wisdom, he vouchsafes to his Church,—the appointed channel of his mercies; "*for whatsoever we ask of him, believing, we shall receive.*"'

6. "If public worship consists in preaching, the common opinion respecting the Liturgy is indeed erroneous; but if not, if the sermon strictly be no part of worship, it must in comparison be secondary, unless we prefer to worship man more than GOD." In this sentence the reviewer is evidently fighting with a shadow *Who* has pretended that preaching is a part of worship? Not the present defendant. Preaching is no part of worship; but it is unquestionably designed to to be a means of grace—and, as I said before, 'faithful preaching does *not* consist in exalting the Liturgy at the *expense* of preaching.' The writer before us seems to think that St. Paul, in one of his Epistles to Timothy, compares the two, and gives the preference to praying—when he exhorts that, "*first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men, *et cet.*" (1 *Tim.* ii. 1.) But this is indeed a new *exegesis*. The great Apostle of the Gentiles is nowhere found instituting a comparison between the duty of preaching and that of praying. Both he regarded as indispensable in the stupendous work of converting the nations, and while he prayed with fervor, and constantly besought others to pray that the word which he preached might have free course and be glorified,—he never exalted the duty of prayer, at the *expense* of that of preaching. In reference to the latter, he uniformly declared, that it was ordained as the powerful instrument, under GOD, of subduing the world to the obedience of faith. As they regard then their sacred obligations, let Churchmen be careful lest they "diminish" from the word of life, by undervaluing faithful preaching as a means of grace,—for "*if any man shall take away from the words of the book of this prophecy,* GOD *shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.*"

A MISSIONARY.

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* Why are these two little words italicised? How can it affect the merits of the question—whether the writer has labored among the Heathen, among dissenters, or among Churchmen?

† In the next sentence, Q. M. tells us that it "is conceded" that there are duties equal to, "if not more important," than that of preaching. Conceded—by whom? If by the 'Missionary' whose sentiments he is so much surprised at, how can he "infer" from one of the paragraphs of the said Missionary, that the principal, if not the whole duty of a clergyman, consists in preaching?

ST. PAUL'S CHURCH, ROCHESTER.

The following correspondence is inserted by us, in compliance with the request of the Vestry of St. Paul's, by whom it was sent to us for publication.

ST. PAUL-STREET, DEC. 5, 1831.

To the Wardens and Vestrymen of St. Paul's Church, Rochester—

GENTLEMEN,—Under the afflictive providence of GOD, with which I have been for many months, and more severely and painfully of late, visited, altogether precluding the hope of my being for a considerable period of time restored to the offices of the Church, I reckon it a plain and obvious duty that I should as I do herewith, resign into your hands the rectorship of St. Paul's. I do this, Gentlemen, the more cheerfully, as I hope you will concur with me in the belief that it is best; and the more painfully as I have the most unqualified assurance it will be painful to all; but, the more promptly and readily, because in doing what is right, I shall be doing what is pleasing to GOD. It is greatly my happiness that in doing this, I can with perfect candor, accompany it with the most unequivocal expressions of personal respect and confidence, not only toward yourselves as a body, but toward every individual and child of the congregation.

Whilst the Divine Providence shall detain me among you, in this sickness, I shall very cheerfully, with your permission, consecrate my wasted strength to the finishing or setting forward of some little plans of usefulness which this illness has retarded, or altogether prevented me from entering upon. And should sickness or death again invade any of your families during my stay, my going out and coming in, (if indeed I shall be strengthened to go out) will be as at other times, only with an increasing desire to serve you in the LORD, and, I hope, always with greatly increasing zeal and love.

With every sentiment of confidence and respect, I beg again to assure you, Gentlemen, that I remain your friend and servant in the ministry of reconciliation. CHAUNCEY COLTON.

ROCHESTER, DEC. 5, 1831.

Rev. Chauncey Colton—

DEAR SIR,—In accepting the resignation of the pastoral charge of St. Paul's, this day tendered by you, inclination no less than duty prompts us to express our views and feelings, in the same spirit of candor and affection which pervades your communication.

It is now little more than a year since, under circumstances peculiarly inauspicious, you commenced the offices of religion among us. You found us few in number, dispersed, and almost discouraged. During your ministrations, our congregation has greatly increased, many pecuniary embarrassments have been overcome, our despondency has vanished, our prospects as a Church are cheering beyond our expectations, and some few at least, we trust, have taken refuge in that Saviour you have so faithfully preached among us.

Under such circumstances, with a wide field of usefulness open before you, with a congregation between whom and yourself has ever existed and still exists the most friendly and cordial goodwill, we can well conceive that the step you have taken must have been painful indeed; and, we are satisfied that nothing could have induced you to adopt this measure but a full conviction that it would best conduce to the interests of this Church and the cause of religion among this people.—Whilst we deeply regret this afflictive dispensation of Divine Providence, which, for a time at least, must suspend your labors in the ministry, we would wish in some measure to appreciate the high and exalted motive, which, springing from a sense of duty alone, has led you with such cheerfulness and magnanimity to so disinterested a sacrifice to promote our welfare.

For the kind offices you affectionately proffer, thus giving additional evidence of your love toward us, we return you our sincere acknowledgments, and assure you that not only during your stay among us, but at all times hereafter, we shall be happy to profit by your advice and assistance in any plans of usefulness which your judgment may dictate.

We cannot conclude this letter without expressing to you, individually and as a body, the respect and confidence that we all cherish toward you. We cheerfully bear testimony to the zeal with which you have labored in the service of your Divine Master, even beyond your health and strength; to the mild and amiable deportment which has characterized your intercourse with all; to the unblemished morals which you have sustained; and to the uniform and fervent piety which seems to have been your constant aim and chief delight.

Finally, we not only pray, but confidently indulge the hope, that in a more benign climate, and under the continued care of our great beneficent and common Parent, you may be restored to health, happiness, and usefulness; and after the pains and tumults of this life shall cease, that you may find a better home, a sure rest in mansions "not made with hands, eternal in the heavens."

Samuel I. Andrews, E. Smith Lee, *Wardens;* Elisha Johnson, Elisha B. Strong, Thomas Emerson, Samuel G. Andrews, John W. Strong, James H. Gregory, Hestor Stevens, Isaac R. Elwood, *Vestrymen.*

For the Churchman.

CLIMBING BOYS.

MESSRS. EDITORS,—Having read with the greatest interest an article in your last, headed, "The Climbing Boy." and entering fully into the feelings of the benevolent lady, I have felt it *my duty* to raise my feeble voice against that most degrading and oppressive domestic slavery.

In this age of benevolent exertion, when associations are forming among Christians of every name, for solacing the afflicted, for reforming the vicious, for converting the Heathen, and liberating the long-enslaved sons of Africa, why is this disgraceful calling tolerated? In this age of extended scientific improvement—when in every department new facilities are almost daily discovered, from the humble New-England potato-peeler, to that '*ne plus ultra*' of travelling, the rail road,—is there no fertile mind that can turn its energies to the discovery of a machine which shall effectually sweep chimneys? If this article should meet the eye of any skilful machinist, the writer entreats him to read the story which excited this call upon the benevolent, and judge for himself if there is not a cause! But, I have heard it objected, that this is an exaggerated case; we have no such cruelties among us; our sweeps are *only* black boys, and they are not sold by their parents; and who ever heard of setting fire to straw with a sweep boy in the flue? The writer hopes, nay, trusts, that the Dublin writer describes a condition in some respects rather worse than the general situation of our sweeps; but let any person walk our streets and examine the groups of half naked, sometimes half intoxicated sweeps, with their masters, in general churlish, often brutal, and judge if their condition is not indeed miserable enough. The writer witnessed, however, rather more than two months ago, a scene that only wanted the fire to make it equal the account given in your paper. Calling accidentally at a friend's, the writer found the whole family in great agitation, there being in the next house, whose chimnies were connected with theirs, a poor little sweep boy fast in one of the flues. He had entered an open fireplace to descend into a flue with a grate, and in returning had gone down a wrong flue and found there also a grate; he reascended, and being (it is probable) a new hand, was completely exhausted with his fruitless efforts, and remained in the chimney. The writer heard the wailing of the poor child and the threats of the incensed *driver*, (the name by which the persons who accompany the sweeps are rightly called.) Finally, after he had been several hours in the flue, the grate was removed and the poor little exhausted sufferer taken out. It was not considered safe to trust the boy into his master's hands, as he still threatened to punish him for his clumsiness and obstinacy, as he termed it. Two or three gentlemen took the driver to the proper authorities, and obliged him to give security for his good conduct. In reference to the custom of hiring them by liquor to go out in severe winter weather, there is every reason to believe that if in Dublin it was found the *only* method (when blows had lost their power) to urge the poor little sufferers, half fed and *not* half clothed, to brave the intense cold, it would be the same here, where the winter is still more severe. On one of the coldest of the cold days, which occurred about a fortnight since, the writer observed a sweep driver with three boys. They had evidently all been drinking; but one of them, a small boy, was in the deepest state of intoxication, totally unable to walk, and therefore carried by the other boys and his master. Surely every heart must have pitied these poor degraded creatures, in that piercing wind, with their naked skin visible through their rent and sooty rags; convinced that if left to choose for themselves, (especially in our happy country, where honest industry with sobriety can always command the necessaries, if not the comforts of life,) the stimulus of liquor alone could encourage them to persevere in a trade so hard and so degrading. As to their being *black* boys,—*can* that, or *ought* it to alter the case in the least, except to excite deeper commiseration? If the boys were white, their filth and distress would be more obvious, and thus, perhaps, force them into observation; but their black skin assimilates with their sooty appearance, and, as the writer heard it observed, 'they appear as if they were more fitted for it by nature!' But does the gnawing cancer, the well-known attendant of this disgraceful calling—does it spare them because they are black? Or do cold, and hunger, and blows afflict a black skin less than a white one? or can any one in his senses suppose that because they are black, these boys, had it been in their power to have disposed of themselves, would not have chosen some other means of earning their living? May they not have been sold also by dissipated parents in many instances, and is it not more than probable, that in all cases, force or seduction of some kind or other continues them in their melancholy employment. May every one whose eyes may glance over this call in behalf of those miserable objects, never look upon a *sweep* without recollecting their sufferings. Many of them, blessed be God for it, are gathered on Sundays into our schools, and then those pernicious habits may be checked, and the boys learn from *religious principles* to strive to "do their duty in the state of life to which it has pleased God to call them;" but *they must still suffer*—they must still brave the winter storm almost naked, and as far as the writer's experience goes, generally very hungry. If, which is not probable, there can be no *machine* constructed which will properly clean chimneys, might not men be employed to bring round an engine, and thus prepared in case of an accident, clean the chimneys in the best possible manner by burning them. The writer hopes to elicit some more able suggestions on this neglected subject. Reader, whilst lying on your downy pillow, before the light has broken your slumber, think as you start at the poor sweep's melancholy cry, think of his condition, and urge others to think with you, till the whole indignant community shall resolve that there shall be *no more* 'climbing boys!'

M. M.

THE CHURCHMAN.

SATURDAY, JANUARY 7, 1832.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—January 8th, Christ Church; 22d, Grace Church; 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church.

Religion and Science.—Under the head of 'The Times,' we have inserted a valuable article upon the comparative influence of religion and science upon the sum of human happiness. Education, in our city, is within the reach of all. Our Public Schools are open to all, and afford the means of obtaining a competent proficiency in the humbler, every-day subjects of human knowledge. But this is not education, either for the country or for heaven. Witness the excessive and shocking profanity which meets the ear, at one's approach to a group of city boys! The thoughtless, daring utterance of unseemly, and *often* blasphemous language. We need revert in memory no further than the last holiday—and ample and melancholy proof will be found of the truth of our assertion. If moral and religious culture and training be utterly excluded, as *parts of the system* of our Public School instruction; is not that instruction miserably defective—and does it not behove the philanthropist and the patriot to seek a remedy for this strange and alarming state of public education?

City-Mission Anniversary.—The Annual Meeting of the New-York Protestant Episcopal City-Mission Society will be held at the Mission Church of the Holy Evangelists, in Vandewater-street, on Thursday evening, January 12th, at 7 o'clock. The Bishop, ex officio President of the Society, will preside; the Annual Report of the Managers will be read; and several addresses will be delivered. All persons friendly to the objects of the mission, are invited to be present, and to be prepared for a contribution to its funds. A collection will be made at the close of the meeting.

James M. Pendleton, *Secretary.*
New-York, Tuesday, Jan. 3, 1832.

School at Athens.—The subjoined article, from the 'Banner of the Church,' was in type when a communication in reply, an extract from which we have inserted, was handed to us by its author. The subject is one in which we have not thought proper to interfere;—except to express our decided and firm conviction, that so far as efforts for the encouragement of the enterprise tend to divert attention and support from our existing institutions, and to diminish the supplies so indispensable to their existence and success,—these efforts are most sincerely to be deprecated.—When the Philadelphia Circular was first presented to us, these sentiments were at once expressed—with the hope that a sufficient degree of interest might be excited among those not at all connected with religious undertakings, to found the School, and to render any appeal to Churchmen, as such, unnecessary. We had not intended to give so large a portion of our paper to this subject; as we deem it, except in the point of view in which we have now noticed it, without the field of our labors.

UNIVERSITY IN GREECE.

We approach this subject with a reluctance which could not be overcome but by an imperious sense of duty. The very name of Greece appeals, with such a trumpet tongue, to every heart of patriot or Christian. There is so strong a current setting every where in favor of universal education. It is so easy to be misunderstood in departing, in regard to any interesting subject, from the popular voice. Even as individuals, however, these considerations ought not to arrest us in the course of duty. As conductors of the "Banner of the Church," they must not. We have observed in the "Episcopal Recorder," of December 10, an address from a meeting of the "Friends of Education in Greece," held recently in Philadelphia, signed by names which must always claim our respect, setting forth the advantages of a university at Athens; urging the obligation under which, as American citizens, we lie, to engage in its establishment; and earnestly recommending its promotion to the inhabitants of other cities in the United States. We are "friends of education in Greece." We are friends of Christian education every where. We admit, fully, the necessities of the Greeks, and we from the heart bid "God speed!" to the exertions of our missionaries there. Yet for several reasons we view, with much distrust, the movement contemplated by some of our brethren and friends in Philadelphia; and claiming, as we do, the public confidence, we feel bound, that we may justly claim it, to speak our mind.—In the first place, then, we do not believe that it is expedient, or that the bounty of the Church can properly be called, to create fixtures in Greece. We are aware that this remark, in some degree, applies to the project, countenanced by many excellent persons, for erecting houses for our missionaries in Athens. And we frankly state, that though not opposed to that measure, we do not believe it judicious, and have not felt ourselves called on to support it. Not that we do not desire the comfort of our brethren there, nor that we would control the free-will offerings of our brethren here. But because we regard the precedent as bad. We consider that in Greece especially—and the recent assassination of the President gives fearful confirmation to the opinion—all is fluctuating and uncertain. We would have nothing in a foreign territory which could not be removed. The alms of the Church are, in our opinion, too sacred to be put in hazard so imminent. It is a settled rule, we are told, with the "Board of Commissioners for Foreign Missions," whose experience on this subject is extensive and valuable, to erect no buildings for any of their missions. But if this is wise and just in regard to mere dwelling-houses, it must be much more so in regard to collegiate edifices. We cannot believe that American benevolence ought to be so invested.

Again, the Greek Mission is but just established. It has had difficulties and opposition to encounter. It may have more. Is it prudent, then—nay, is it generous, at this critical moment, to divide the attention and divert the bounty of the Church, by the suggestion of another kindred object? We are aware that the missionaries are represented in the address as friendly to the project, and willing to engage in it. But is there not some misapprehension here? A friend, whose penetration is not often at fault, and whose integrity is beyond a doubt, positively assures us, and authorizes us to say so—*that he has seen letters from the missionaries themselves, most earnestly deprecating any co-operation of their friends here with the proposed University, as certain to be injurious, if not fatal to their mission.* The discrepancy here is too great for us to attempt to reconcile. We leave it as we find it. But suppose it were not so. Suppose that the missionaries are in favor of the university. Then, with great deference to their superior knowledge, we should suggest that they had not rightly judged. They are going on well. By their prompt engagement in education, they are getting hold not only of the public mind, but of the public heart in Greece. They are furnishing just what is wanted—primary instruction. The time will come, we trust, when a university is needed. We do not believe that it is needed now. We do believe, that if established now, it will withdraw the public attention from the mission, to its great detriment, perhaps destruction; and then, after languishing a while, perish for the want of the very thing which they are now supplying—primary education. As philanthropists, as friends of Greece, as Christians, as Churchmen, we cannot think favorably of the proposed university.

Once more—we see, though we may be mistaken, no engagement in the plan offered to the public, that the university will recognise, as a fundamental principle, the Christian religion. Mere secular science seems to be its only object. Christian beneficence cannot justly be invoked for such a plan. The world is full already, as the Bishop of London well remarked, of a knowledge which is not wisdom. The education of the head, if the education of the heart do not accompany it, promises little for the true happiness of man, and claims but very little of the Christian philanthropist.

In conclusion—while we by no means question the sincere benevolence of any of the parties to this project, we greatly question its wisdom, and expressly disavow its obligation upon the Church. For the individuals whose names it bears, our respect is sincere. Had they been less distinguished than they are, there would have been less need of our remarks. We are greatly in error, or they are. The presumption is clearly against us. Both sides are now before the Church. Its decision will not at least be *ex parte.* May God direct the right!

Banner of the Church.

The following is the extract from the communication of J. C. R., sent us in reply to the above, to which we have alluded.

Extract from a letter to me, written at Athens, by the Rev. Mr. Hill, and received about two weeks since.

"Dear Richmond,—Do *not forget Greece.* We like your project more and more, and daily see more reason to think it practicable and desirable. Come back as soon as you can, with plenty of means.

"Yours, with true affection, John H. Hill."

Ministerial Education.—A considerable portion of our paper is again devoted to this interesting subject. We have thought that the following extract from the recent correspondence of our institution, might not be without a salutary influence upon the disposition of Churchmen toward the question,—especially when it is known that the 'Christmas' preacher, who displays a spirit so *right,* and so truly pleasing, was not an age agone drinking his instruction at the fountains of our Theological Seminary,—not without the aid of the friends of ministerial education.

"I am just now (Wednesday) preparing a Christmas Sermon for my new people, who never heard one before. I am surrounded by heresy and schism. They condemn a man as wanting in piety, because he wears a gown,—and, indeed, all the frivolous objections against the Church which I have read about, but which I never expected to meet, here exist in a degree not surpassed in Cromwell's time. It is exceedingly disagreeable to have one's conduct, and more than all, the character of the Church awarded by men under the influence of such blind prejudice,—prejudice, which will not hear, and ignorance, which cannot appreciate the truth. But the Church must be advanced! some one has to meet these difficulties—why not I?"

North Carolina.—The Bishop of this diocese, as we gather from letters recently received in this city, is prosecuting his first episcopal visitation with characteristic diligence, and under circumstances of the most encouraging character. His friends here will be gratified in learning that his health, amid his arduous duties, is greatly improved. In consequence of an invitation from Tennessee, Bishop Ives is expected, Providence permitting, to visit this diocese in his official capacity, in the ensuing spring.

OUR SUBSCRIPTION LIST.

Messrs. Editors of the Churchman:—

Gentlemen,—I regret to see that your valuable paper has but 1100 subscribers, which is not enough to support it;—but I hope the suggestion that each subscriber shall "at least add one to the list," will increase its numbers; and in conformity with that suggestion, I enclose you $10 for four papers, my last subscription being for three: and allow me to propose, that all those who have the privilege of receiving and reading the Churchman, whether they are subscribers or not, shall be respectfully requested to use their influence to "add at least one to the list."

A Subscriber.

This, now, is encouraging. A subscriber for *three* copies of our paper is ready upon a hint from us, to send to our office the money for a fourth to forward to a distant friend. We did not expect this, and it is therefore the more gratifying. We asked of *each* subscriber to exert himself (if exertion were necessary) in the sphere of his influence, to *procure* us at least one additional name. All are perhaps not aware that the increase of the number of papers issued by us, very considerably diminishes the expense of each copy; and that our *terms* were reduced in the anticipation of such increase. Shall the example of a subscriber be without effect?

Mental Discipline.—To the Christian who is still in his noviciate,—(too apt a designation for the *entire* course of many a Christian!)—it seems incredible that a severe and unsparing self-scrutiny and control, should be the path to equanimity, content, and serene cheerfulness of mind. Yet so assuredly it is. The histories of the best and happiest of men, with one voice, confirm the divine truth of the Scriptural injunction, "Keep thy heart with all diligence, for out of it are the issues of life." So far as the mental habits of such men are known to us, a constant self-distrust, watchfulness over themselves,—a jealous exclusion or suppression of every unchastened longing, or regret, prominently and uniformly characterize them. Henry Martyn, for instance, was not less remarkable for a seasonable cheerfulness, than for his rare zeal and self-devotion. Yet every page of his memoirs bears the fullest testimony to the self-abasing habits of his mind, and the stern discipline which he maintained over the thoughts and affections of his soul.

The surprise to which we have alluded has probably been excited by no book more frequently than by the Memoirs of Martyn. For this reason, and to illustrate the habit which we would recommend, we insert, from the American reprint of the Tenth London Edition of this work, the following testimony:—

"In *a Tenth Edition* it certainly is tardy—at any period it probably would have been fruitless—to attempt the counteraction of an impression not uncommon with the reader;—that the subject of this work was of a gloomy temperament, and that his religion assumed a desponding character. Late, however, as the declaration is—ineffectual as perhaps it will be—I am anxious to testify, from intimate personal knowledge, that this opinion is founded in complete misconception. Few persons, if any, known to me, have equalled him in the enjoyment of "that peace which passeth all understanding,"—few have possessed so animating and abiding an expectation of life and immortality. Those who are disposed to question this statement, from the strain of deep self-abasement which he perpetually adopts—do, in my judgment, convert what is a substantial *proof* of the assertion, into an ill-founded *objection.* Such, at all events, was the fact: I can appeal to many living witnesses; they can confirm what is advanced; they also with me can aver, that Henry Martyn was not less cheerful as a companion, than he was warm-hearted and constant as a friend.

"Those who imagine that a smile scarcely ever played upon his countenance—that his manner was cold and forbidding, would have been startled at hearing his hearty laugh, which still sounds in my ears, and in seeing little children climbing his knees, affording him a pleasure as great as they themselves received."

Children's Magazine.—The very interesting life of Henry Martyn, which we publish to-day, is from the Children's Magazine, a very valuable periodical publication for the young, under the direction of the Episcopal Sunday School Union at New-York. We take the present opportunity of recommending it to our readers as a work which cannot fail to be both pleasing and instructive to those for whom it is intended. Its pious instructions are rendered interesting by the plain and intelligible language in which they are conveyed, and the appropriate illustrations which accompany them. The cuts are numerous, well selected, and well executed. We have asked permission to use the one which accompanies the life of Martyn, not only to increase the interest of the sketch of his life, but to serve as a specimen of the work from which it is taken. We have no hesitation in expressing the belief that if we may judge from the manner in which it has thus far been conducted, that it will prove universally interesting to children, and that the interest which it excites will prove the means of engrafting sound instruction, and early impress the heart with the importance of religion.

Episcopal Recorder.

For the Churchman.

TO THE BENEVOLENT.

Those who have leisure and ability, are informed, that an opportunity is afforded for doing extensive good, in the instruction of several adults, (some of them heads of families, and *all anxious* to learn) in reading and writing, at any hour, on such evening in the week as may be most convenient, at the *New-York Protestant Episcopal Public School Buildings,* corner of Varick and Canal streets. Arrangements may be made, by their calling at the Buildings on any day of the week, between the hours of 9 and 3, and conferring with either of the teachers.

H. N.

INTELLIGENCE.

DOMESTIC.

Ordination.—On Wednesday, the 28th of December, 1831, the Right Rev. Bishop Croes held an ordination in Christ Church, at New-Brunswick, N. J., when he admitted to the holy order of Deacons Mr. Edward E. Ford, of Morristown, in that diocese; and to that of Priests, the Rev. Hewlett R. Peters, Minister of St. Peter's Church, in the same place. Mr. Ford was presented by the Rev. Benjamin Holmes, Rector of St. Mark's Church, Orange; and the Rev. Mr. Peters by the Rev. John Croes, Junior, Assistant Minister of Christ Church, New-Brunswick.—The Morning Prayer was performed by Mr. Holmes, and the Sermon preached by the Rev. John M. Ward, Rector of St. Peter's Church, Spotswood.

College Record.—*Bishop Brownell's Address.*—On Friday afternoon, the 16th ult., the Right Rev. Bishop Brownell delivered, in the Chapel, a valedictory address to the Students of Washington College, on the occasion of his retiring from the duties of the Presidency. We trust this excellent address will soon be published, but for the present our readers must be satisfied with the following brief outline.

The Bishop alluded, in a most feeling manner, to the interesting occasion which had brought them together, and he trusted their minds were well prepared to receive his parting counsel. He adverted to the origin, progress, and present condition of the College—very justly remarking, that he had been the principal agent in obtaining the act of incorporation, and the endowments; and with the most anxious solicitude had presided over the Institution from its foundation to the present time;—that although his attention had been necessarily often diverted from its immediate oversight by his numerous other duties, yet he felt warranted in saying, that at no period since its organization, were the general deportment and good order of the students more satisfactory than at the present time; and that he anticipated a most gratifying continuance of the prosperity of the College under the government and instruction of his able and learned successor. He also observed in connexion with the above, that a liberal donation had recently been made to the Institution, by the State, which would remove most of its former pecuniary embarrassments.

He adverted to the severe trial it cost his own feelings in resigning the charge of an Institution, in the prosperity of which he had ever felt the most lively interest; but remarked, that as he was a Trustee, his exertions for its success would continue undiminished.

The principal part of his address, however, was occupied in administering some salutary advice to his pupils, whom, he observed, he should, probably, never address again. If, says the Bishop, I were to sum up in one sentence the advice I would give you, it should be this: "Fear God, and make the subject of religion the great business of your lives." He then, with true paternal feelings, dwelt at considerable length upon the importance of selecting for their companions and friends, those who were distinguished for their purity of heart and high moral principle, no less than for their literary attainments. He exposed the motives and habits of the vicious worldling in a most eloquent manner, and which, we are sure must prevent all who heard him from forming any connexion with the man of pleasure or of inordinate ambition. He guarded them against the danger of forming prepossessions and prejudices—to beware of all parties, as such, political or religious—to cultivate a spirit of candor and good-will, and yet to remain inflexible in the pursuit of truth and the path of duty. Especially he warned them of the evils of indolence—that *Nihil movet non motum* should be constantly remembered by every young man. Indolence dissipates the mind, renders a man mean and low-spirited, destroys all desire to excel either in the useful or ornamental walks of life, and in short, is not only destructive to all happiness in this, but to all hopes of a blessed immortality in the world to come. He urged upon them their obligations to industry from their duty to their parents, to society, and their country. No one could have listened, without the deepest emotion, to the touching and unaffected manner in which he spoke of the many attachments he had formed among those who have been his pupils; and the sincere and ardent solicitude which he expressed for the future welfare of those present, as well as of those who have been graduated, strongly manifested the benevolence of his heart and the anxiety of a parent. With the hope that what he said would not be in vain, the Bishop dismissed the students with an impressive benediction.—*Episcopal Watchman,*

SUMMARY.

The Communion Fund. Among the venerable usages of the Church, that of receiving, at each celebration of the dying love of our Lord, the contributions of her members, into the treasury of the 'sick and needy,' ranks as decidedly one of the most interesting and useful. In the larger cities, where this class is more than proportionately large, the fund thus created is found a most valuable and indispensable auxiliary to the clergyman, who is most conversant with its objects, and must be, in general, its most efficient and judicious almoner. At the suggestion of members of the parish we have obtained from the Reverend Rector of Trinity Church the following address read in the several chapels on the Sunday before Christmas, which with the statement of its results which follows, we cheerfully insert, both as a record of good deeds, and that it may provoke in others correspondent liberality.

"The low state of the Communion Fund, and the peculiarly urgent wants of the poor, from the early commencement of the winter, make it necessary to appeal on the approaching festival with more than usual earnestness to your bounty, which has never been found backward in time of need. There are now fifty indigent persons, and many of them heads of families, whose wants are partially relieved by those pious oblations which are made in behalf of your suffering brethren, as a testimony of your love to your fellow-men, while you are celebrating the love of God in the common salvation of all. There are also a few others, who in cases of peculiar emergency receive relief from this fund for a single time perhaps, or who merely apply for it in the most pressing need. Distributed only as a sacred trust, without any sense of obligation except to that Christian love which founded it, no charity can be more delicate and soothing. And in some cases, this bounty is most affectingly applied.

The greater part of the pensioners are widows, made poor in the first place by their bereavement, and many of them still poorer by the infirmities of age. There are among them the sick, the lame, the halt, and the blind, some of whom have to grope or be conducted to the place of their relief, and some altogether unable to come, have to receive it through the agency of others. About one-half of the pensioners are between the ages of sixty and ninety years. A large portion of these have outlived their friends or perhaps worn out their kindness by their long-continued wants. Many of them from suffering, anxiety, and distress, have been bowed down with decrepitude and come prematurely to the miseries of old age. Without a resource in your Christian benevolence what could they do? Their misery would be increased in a tenfold degree. They would be confounded with the common paupers of our city.—And yet some among them have enjoyed ease and competency, and most of them in some period of their lives a good degree of comfort. While by a trifling exertion of our bounty, we can sufficiently relieve them, and at the same time spare them the humiliation which would be more painful than their wants, shall we not give both cheerfully and abundantly? And more especially in this severe and inclement season, when we are enjoying our table and our fireside, while others are shivering with cold and nakedness, chilled to the heart even when actively employed in the day, and perishing from scanty covering in the night, stinted also by the enormous price of fuel in their daily food, and pinched by hunger as well as cold, shall we shut up our bowels of compassion from them? Should we be insensible to the wants of our own flesh and blood, even though there were no claim to our bounty from their own worth? How much less then should we be insensible to the sufferings of those who are of the household of faith."

The collections on Christmas day were—

In Trinity Church	$181 75
In St. Paul's Chapel	155 22
In St. John's Chapel	125 49
	$462 46

SINGING SCHOOL.

At the Mission-Church of the Holy Evangelists.

A Singing School will be opened in one of the basement rooms of the above Church, on Wednesday evening next, at 7 o'clock, under the direction of Mr. I. P. Cole, of the New-York Sacred Music Society. All persons disposed to become members of the school, are invited to attend. Terms—50 cents for each pupil.

January 5.

PROTESTANT EPISCOPAL TRACTS.

No. 52. Scougal's Life of God in the Soul of Man. 50 *pages.*
No. 53. On Hearing *the Word.* 14 *pages.*
No. 54. The Shepherd of Salisbury Plain. 22 *pages.*
No. 55. The Novice. 26 *pages.*

Just published, and for sale at the Press Depository, No. 46 Lumber-street.

THE MISSIONARY SPIRIT.

The Introductory Missionary Lecture, lately delivered by the Rev. G. W. Doane, at Boston, and by him published *for the benefit of the Domestic and Foreign Missionary Society,* is for sale at the Press.

Dec. 24, 1831.

ACKNOWLEDGMENTS.

The Treasurer of the "New-York Protestant Episcopal City-Mission Society" has received, since the last acknowledgment, the following sums:—

Four annual subscriptions of one dollar each,	$4 00
Five annual subscriptions of one dollar each, from members of St. Michael's and St. James' Churches,	5 00
Five annual subscriptions of two dollars each,	10 00
One annual subscription of five dollars,	5 00
One annual subscription of three dollars,	3 00
Cash per the Rev. Dr. Wainwright, in addition to the collection made at Grace Church,	25 00
Collection at St. Mark's Church.	28 66
Collection at Mission Church,	11 11
Donation from Charles Casalet, Westfield, Mass., per Gideon Lee, Esq.,	2 00
From the Ladies of St. Thomas' Church, to constitute their pastor, the Rev. Francis L. Hawks, a Life Member,	15 00
From D. A. Cushman, Esq., to constitute himself a Life Member,	15 00
From Miles R. Burke, Esq., to constitute himself a Life Member,	15 00
	$138 77

J. A. Perry, *Treasurer,* 33 Wall-st.

January 5.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 5th, from the following persons, viz:—

Reuben T. Thom—Rev. Dr. Rudd—Latimer & Co., 2—Rev. H. S. Atwater—James E. Hele—Rev. Clarkson Dunn—Rev. Allston Gibbes—Rev. Wm. D. Cairns—L. H. Young—Warren F. Hitchcock—Cyrenus Noble—Sylvester Day—C. Seeley—Rev. H. S. Attwater—W. M. Parsons.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending January 5th, to the following persons, viz:—

Rev. Dr. Rudd, Auburn, N. Y., one parcel—Rev. Dr. Upfold, Pittsburgh, one parcel, per Towar & Hogan, Philadelphia—Rev. Wm. Norwood, care of T. B. G. Roulhac & Co., Windsor, N. C., one box, per Hicks & Smith, New-York—Latimer & Co., Philadelphia, one box, per Union Transportation Line.

COLLEGIATE SCHOOL,

No. 76 *Varick-street.*

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - $10 00
English Scholars, - - - - - - 6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - - - 5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
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The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,

POWELTON,

On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton, Wm. Price, Esq., Dr. J. Reynolds.

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Newburgh, Nov. 5th, 1831. eot. tf.

TO MUSIC TEACHERS, SOCIETIES, AND CHURCH CHOIRS.

The following valuable works on Sacred Music, are published by E. Bliss, 111 *Broadway.*

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Also, *The Music of the Church,* a collection of Psalms and Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States, 3d edition. Also the quarto edition of this work, with the Hymns attached, for Church Choirs and family worship.

The Harmonia Sacra, being a collection of approved Psalm and Hymn Tunes, together with Anthems, set pieces and Choruses, adapted to the purposes of public worship, and the use of schools. By Abner Jones.

Dec. 3.—6*t.*

FERVENT VOWS AND PETITIONS.

Thee will I love, my strength and tower;
  Thee will I love, my joy and crown;
Thee will I love with all my power,
  In all my works, and Thee alone!
Thee will I love, till that pure fire
Fill my whole soul with chaste desire.

In darkness willingly I stray'd;
  I sought Thee, yet from Thee I roved;
For wide my wandering thoughts were spread,
  Thy creatures more than Thee, I loved:
And now, if more at length I see,
'T is through thy light, and comes from Thee.

I thank Thee, uncreated Sun,
  That thy bright beams on me have shined:
I thank Thee, who hast overthrown
  My foes, and heal'd my wounded mind;
I thank Thee, whose enlivening voice,
Bids my freed heart in Thee rejoice.

Give to my eyes refreshing tears;
  Give to my heart chaste, hallow'd fires;
Give to my soul, with filial fears,
  The love that all heaven's host inspires;
That all my powers, with all their might,
In thy sole glory may unite.

Thee will I love, my joy, my crown!
  Thee will I love, my Lord, my God!
Thee will I love, though all may frown,
  And thorns and briars perplex my road;
Yea! when my flesh and heart decay,
Thee shall I love in endless day.

Christian Psalmist.

A CHRISTIAN'S EXPOSTULATION.

As due by many titles, I resign
Myself to Thee, O God. First, I was made
By Thee, for Thee; and when I was decay'd,
Thy blood bought that, the which before was thine.
I am thy son, made with thyself to shine;
Thy servant, whose pains thou hast still repay'd;
Thy sheep, thine image, and, till I betray'd
Myself, a temple of thy Spirit divine.
Why doth the devil, then, usurp on me?
Why doth he steal, nay, ravish, that's Thy right?
Except Thou rise, and for thine own work fight,
O! I shall soon despair, when I shall see
That Thou lov'st mankind well, yet will not choose me,
And Satan hates me, yet is loth to lose me. *Donne.*

TO DEATH.

Death, be not proud, though some have call'd thee
Mighty and dreadful; for thou art not so;
For those whom thou think'st thou dost overthrow,
Die not, poor Death; nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure; then from thee much more must flow:
And soonest our best men with thee do go,
Rest of their bones and soul's delivery.
Thou 'rt slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy or charms can make us sleep as well,
And better than thy stroke. Why swell'st thou, then?
One short sleep past, we wake eternally;
And death shall be no more. Death, thou shalt die.

Donne.

THE MINISTRY.

INADEQUATE PREPARATION FOR THE MINISTERIAL OFFICE.

Some of the obstacles to ministerial success are of so general a character that they may, and do exist every where; while there are others which are, to a great extent, local; which have their origin in some feverish state of public feeling; which exist for a while, and then pass away. If we are not greatly deceived, some of the features and tendencies of the ministry in our own country at this moment, are not the most favorable to its ultimate efficiency. There is, indeed, much to justify and encourage hope on this subject: there is a spirit of intelligence combining itself with a spirit of action, and promising, if properly regulated, glorious results; but it cannot be concealed, that, along with all that is good, and wise, and we may say great, in the character of our ministry, there are some things that need to be corrected. We trust that we shall not be considered as indulging a censorious spirit, or as overlooking any of the favorable signs of the times, while we proceed to state our views of some things more or less nearly connected with the ministry in this country, especially in the Presbyterian Church, which we are constrained to regard as hostile to the interests of evangelical order, truth, and piety.

One of the evils to which we refer, is a disposition, which, indeed, is not new in the Church, but which we understand is rapidly increasing in some parts of the country; a disposition to rush into the sacred office without the adequate preparation. This is a theme upon which our ablest divines, and especially the professors in some of our theological seminaries, have been ringing their monitory peals for years past; and it is evidence, not of good judgment, or modesty, or well-directed zeal, but, as we think, of mistaken views of duty, if not of the power of a wayward inclination, that they have been so little heeded. That there should be young men found who should refuse to listen to the counsels of the aged and the wise, and who should be ready to gratify an indolent spirit by taking refuge in what they may call a conscientious conviction that they ought immediately to be laboring in the ministry, this were no matter of surprise; but we confess ourselves deeply surprised that such a course should in many instances have received the sanction of those who have for years held the sacred office, and have had an opportunity of learning by experience the importance of ample ministerial furniture. We have heard that there have even been cases in which young men, without any thing like a classical education, have been received as theological students; and even during the few months in which they have professed to be reading theology, have been encouraged to exercise, in most respects, the public functions of a minister. We do not know to what extent this evil now prevails; but we have much reason to fear that the tendencies of the public mind are becoming more favorable to lowering down the standard of ministerial qualification.

Far be it from us to question that there are instances in which it may be perfectly safe to dispense, in some measure, with the forms of a classical and theological education. There is now and then a man of rare powers, and of uncommon adaptedness to the sacred office, who may be admitted to it, without having seen a college, or as the case may be, even a theological seminary, though in no case without having been a student of theology; but we fully believe that such cases are of less frequent occurrence than is commonly imagined; and it admits of no doubt, that even the most gifted mind would do far better with a regular education, than without one; and that, in such case, though an education may not be necessary to secure even a high degree of usefulness, yet it *is* necessary to secure the greatest amount of it.

One very common argument in favor of dispensing with a thorough course of classical or theological study, is derived from the want of pecuniary resources. In reply to this, we say that, in all ordinary cases, it is wiser for a young man to encounter this obstacle, than to yield to it; wiser for him to bring his powers into vigorous action, to procure for himself the means of a regular course of intellectual discipline, than to hazard the evils of going into the ministry without it. He may, indeed, be somewhat later at the work; but when he comes, he will bring to it far more strength and efficiency; and will prosecute it with much more pleasure and success. If his age be such as to constitute an objection to this course, that is, to his procuring, by his own efforts, the means of an education, then we think that he ought seriously to consider the question, whether God has not indicated to him by his providence, the propriety of his remaining in a more private station. The qualifications for the ministry, God has explicitly marked out in his word; and if, in respect to any individual, he has opposed insurmountable obstacles by his providence, to his gaining those qualifications, it surely were not rash to conclude that he has not a divine call to the sacred office.

It is also frequently urged against the necessity of a thorough preparation for the ministry, that different stations require men of different attainments; and that while men of high intellectual culture are wanted for some places, others may be advantageously filled by those of humbler endowments. Be it so: but then there is that in the very nature of the office, which requires that there should be, in every case, a considerable amount of intellectual improvement, and especially of theological acquisition. A man who is once regularly introduced into the ministry, is recognised as a minister wherever he is; and though in the immediate sphere of his labor he should have none around him but the uncultivated, yet he will, of course, sometimes be brought in contact with the more enlightened, and not improbably too with those who, with intellectual power and refinement, unite a deadly skepticism; and whether it devolve upon him to guide the intelligent and docile Christian, or to encounter the wary and perverse gainsayer of the truth, he certainly needs to be a 'scribe' well 'instructed.' It were hazardous for any man to enter the ministry with slender furniture, on the presumption that he shall escape all those occasions which require the ability promptly and skilfully to defend every part of evangelical truth against the attacks of its enemies; for they are so scattered up and down the world, that a man "must needs go out of the world" in order to avoid them. But leaving out of view the demand for a good degree of intelligence in a Christian minister, on the ground that he must sometimes be brought in contact with enlightened men, and with enlightened men who are hostile to the truth, we maintain that it is a wretched mistake to suppose that the evil effect of an ignorant ministry is not deeply felt even by the most illiterate people. Indeed, it may reasonably be questioned, whether it is not in some respects as arduous an office, and whether it does not require as high qualifications, to imbue the minds of the most ignorant with a knowledge of Christianity, and form them to a habit of virtue and piety, as to accomplish the same end in respect to those who have been trained to a habit of reflection and intelligence. There formerly prevailed, to a great extent in the Christian community, the notion that men who had not talents or acquirements enough to preach the Gospel at home, might, nevertheless, be advantageously employed as missionaries abroad; and the Church acted upon that principle, in some degree, until she learned better by experience. Different stations, no doubt, require different ministerial talents; but we insist upon it, that there is no station which a Christian minister ought to occupy, which does not require a respectable amount of ministerial furniture.

It is urged, moreover, against a thorough education for the ministry, that the demand for laborers is greater than the Church has the ability to meet, provided we require that they should have a regular course of preparation. This we confidently believe is a mistake. The real resources of the Church are by no means fully known; and we doubt not that there is in her a spirit of more enlarged benevolence than even she herself is yet aware of; a spirit which has only begun to be awakened, and which is destined to glow with a more genial warmth, and a more extended influence, as her exigencies increase. Yes, we feel assured, that as an increased number of ministers is constantly demanded, God will bless the effort that is made to stir up his people to the hallowed enterprise of bringing our youth, who are unable to educate themselves, forward to the work: we cannot believe that when he has himself marked out the qualifications for the sacred office, he will subject us to the necessity of disregarding those qualifications, or of seeing our Zion languish for lack of laborers.

But admitting the fact, that a competent number of educated ministers cannot immediately be furnished to meet the wants of the Church, and that uneducated men must be sent forth to the work, or the deficiency cannot be supplied, we cannot believe, even then, that, to dispense with an education would be the best side of the alternative. Admit that good might be done in individual cases; yet the general evil that would result, would far more than counterbalance it; for in the train of such a ministry as this measure contemplates, would follow enthusiasm, and error, and self-deception, and a contempt of religious order, and much more that would give occasion to the Church to put on sackcloth. There is a sphere in which that class of persons who, in this case, are supposed to enter the sacred office, may labor, and labor to advantage; they may act as *religious laymen;* and in this capacity they may do all the good of which they are capable; whereas, by becoming preachers, they will, in all probability, not only fail of exerting much of the good influence which is within their power, but will do positive harm, at least by impairing the general influence of the ministry.

We are perfectly aware with what impatience many young men look forward to the active duties of the sacred office, and how long the months and years of their preparation appear to them; but after having watched with some attention the results of different courses on this subject, we would earnestly counsel them highly to prize, and faithfully to improve the opportunity of a protracted course of study. The three years which are allotted in our seminaries to theology and its kindred branches, if improved ever so assiduously, will not be found to be too long a period of preparation for an advantageous introduction to the ministerial office. On the other hand, we have often heard those who have taken a regular course in our seminaries, lament in after life that their course was so limited; and we have heard some, who were by no means drones during their education, express a wish that they might break away for a season from the active duties of the ministry, to increase their stock of theological knowledge and their means of ministerial usefulness. We earnestly hope that all candidates for the ministry will weigh this subject well, and will not suffer themselves on any slight ground to abridge the usual period of study; and that those who are actually in the ministry, and especially such as have authority and influence in the Church, will do their utmost to discourage a superficial and inadequate preparation.—*Biblical Repertory.*

[*The Presbyterian.*]

In Christ we see the most perfect exhibition of every grace, to which we, as his followers, are called. Let there be but in us that poverty of spirit—that disposition to bear with provocations, and to forgive injuries—that obedience to God and acquiescence in his will—that perseverance in doing good—that love which overcometh all difficulties—that meekness, humility, patience, compassion, and gentleness, which were found in Christ; and if any man should be so ignorant and debased as to imagine that this is not TRUE DIGNITY OF CHARACTER, let it be remembered that this was *the mind which was also in* Christ Jesus.

Cecil.

PRACTICAL.

——————Celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight. Milton.

MEDITATION ON THE SCRIPTURES.

I will meditate in thy precepts, and have respect unto thy ways.—Psalm cxix. 15.

How much our rejoicing in the "testimonies" of God would be increased, by a more habitual meditation upon them! But this is a resolution, which the carnal mind can never be brought to make, and to which the renewed mind, through remaining depravity, is often sadly reluctant. But it is a blessed employment, and will repay a thousand-fold the difficulty of engaging the too backward heart in the duty. Many sincere Christians allow themselves to be very remiss in meditation. They are content with reading the word, and prayer; and indolently, with scarcely a struggle or a trial, yield themselves up to the conception of inability sufficiently to abstract their minds for this employment. But does meditation hinder the exercise of other duties of equal importance? Does it not rather give strength and efficacy to them, by "stirring up the gift of God that is in us," and keeping the energies of the heart in a wakeful posture of conflict and resistance? If we are oppressed with the difficulty of the resolution here expressed, let us turn it into a prayer: 'Lord, help me to "meditate in thy precepts."' Meditation indeed is the digestive faculty of the soul, that which converts the word into real and proper nourishment, and seals the full enjoyment of its divine blessing and support—"Thy words were found, and *I did eat them,* and thy word was unto me the joy and rejoicing of my heart."* But in this duty of meditation, we are not only to include the stated times that we may be able to appropriate to the work, but the train of holy thoughts that passes through the mind during the busy hours of the day. And will it not prove a most blessed privilege, if we should find by this means, an habitual flow of spiritual desires in strengthened exercise, exciting the flame of love within, till at length we are enabled to make the Psalmist's resolution our own—"I will meditate in thy precepts?" A subject for meditation can never be wanting, if indeed the salvation of Jesus has ever been made known to our experience. How many, while musing upon this glorious theme, have felt "the fire burn" within, under the gracious influence of their Lord's presence. Let us therefore chide our dull and sluggish spirits, that suffer the precious manna to lie ungathered upon the ground; that are slow to entertain these heavenly thoughts, or rather that heavenly guest, whose peculiar office it is to "help our infirmities," and especially to "take of Christ's and show it unto us." The exercise, however, of this, as of every other duty, may prove a matter of form, or a habit that imparts neither pleasure nor profit.† Let me then ask myself, What distinct experimental benefit have I received from the word? Do I endeavor to read it with devotional meditation, until I find my heart filled with it? And what is the practical influence of my communing with the word? Habitual "respect to the ways of God will follow" meditation in its precepts, as the invariable effect. Thus the Psalmist elsewhere speaks of his own case—"Thy loving kindness is before mine eyes, *and I have walked in thy truth.*" The experience of Job speaks to the same point—"My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; *I have esteemed the words of his mouth more than* my *necessary* food."—*Bridges on Psalm* cxix.

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* Jer. xv. 16. To this text answers the definition of meditation given by Bishop Horne on this verse, as 'that exercise of mind, whereby it recalls a known truth, as some kinds of creatures do their food, to be ruminated upon, until the nutritious parts are extracted, and fitted for the purposes of life.

† 'If a chapter be read with the eye merely, while the mind remains inattentive, and the book be shut as soon as the chapter is finished, and thus, what has been read immediately escape the memory, what is there to surprise, if, after the whole Bible has been several times read through, we discover in ourselves no increase of piety and devotion?' *Professor Francke.*

CHRISTIAN PATIENCE.

No evidence of the effects of a real principle of religion, appears to me less equivocal than the tranquillity it produces. Under the severest pressure of distress, the Christian exhibits that calm and genuine fortitude, which the world can neither counterfeit nor disturb. There is a *reality in the patience which* God *bestows,* a superiority, an innate and benign virtue, which allays the tumults of passion, softens the asperities of disappointment, and diffuses over the mind a divine and ineffable peace. This patience of Christianity is not to be confounded with the silence of one who is ignorant, or the acquiescence which springs from despair. It is removed alike from a *proud contempt of trouble,* and a *tame unmeaning insensibility.* It is something real and substantial. It is the sober and enlightened grace of the renewed heart: It corresponds with the Scriptures, and derives from that correspondence the best evidences of its truth.

Of this heavenly virtue, the Holy Spirit is the only source; and it is produced, under his influence, by the concurrence of suitable and efficient motives. Amongst these motives, the principal is, *a genuine love to the Redeemer.* All arguments *not* immediately drawn from the power, and grace, and unspeakable love of the Redeemer, are weak and impotent. But let the example and mercy of the Lord Jesus be displayed; remind the afflicted Christian of the Apostle, and High Priest of his profession, and you warm, you animate, you rouse all the affections of his soul; afflictions lose their sting, diseases their anguish, and the fainting sufferer rejoices under every sorrow, and glories in a conformity to his Lord. An ardent attachment to a crucified Redeemer, has done more to alleviate distress than all the proud attempts of man, where this grand point has been overlooked. God has determined to glorify his Son Jesus. Take Christ from the afflicted believer, and you remove the foundation from the edifice:—it sinks with its own weight. If true patience is to be found, it is in the man who has made the Saviour his hope, who has committed into his hands all his concerns, and learns from a suffering and dying master, to take up his cross daily, and press onward toward heaven.

The Redeemer being thus kept in view, other considerations derive from him an efficacy and importance. The Christian has been taught the fallacy of all earthly hopes, and has been led to consider afflictions as the inseparable attendants on sincere piety. When trouble therefore arrives, it is less oppressive, *because foreseen.*—The benefits which it is the means of producing tend much to alleviate its weight. By afflictions his sanctification is advanced, the reality of his love and devotedness manifested, the power of the Saviour, in communicating support, is displayed. In seasons of distress the heart is subdued, the affections are weaned, the consolations of religion experienced, the vanity of the world discovered, this state rendered burdensome, the next infinitely to be desired. Here the sufferer learns to contemplate the shortness of time, even at its longest period, and the nearness, the certainty, the matchless glories of eternity; nor does he forget that the severest trials are light, if estimated by the punishments he has deserved; and the heaviest afflictions nothing, if compared with the bitter sufferings, the excruciating agony, the inconceivably ignominious death, of the Son of God. Considerations of this nature, connected with a sincere love of the Redeemer, and deriving from his grace all their virtue, have a direct tendency to promote a truly genuine patience. They tranquillize the mind, and leave upon the spirits that holy and amiable resignation, that complacency with the Divine will, that composure under every trouble, which forms the duty and the ornament of the Christian character. The world may promise, pleasure may allure, sin may flatter, and Satan be unwearied in his deceits; but neither the world, nor pleasure, nor sin, nor Satan, can produce that heavenly patience which Christ can administer; and which, when bestowed, their combined malice can never weaken or destroy.

DEVOTIONAL.

THE DELIGHT CONFERRED BY MEDITATION UPON THE WORD OF GOD.

I will delight myself in thy statutes; I will not forget thy word.—Psalm cxix. 16.

Meditation and habitual respect to the Lord's statutes will never fail to issue in "delight"—yes, believer, and in such a delight that however small your attainments may be, you would rather live and die in the enjoyment of this privilege, than in the pursuit, and even in the possession, of the most satisfying pleasures of a vain and empty world. But if it be a real "delight in the Lord's statutes," it will be universal—when they probe the secret lurking places within, and draw out to the full light the hidden indulgences of a lusting heart—when they call for the entire crucifixion of every corrupt inclination, and the unreserved surrender of all to the self-denying service of our God. We may mark this spirit as distinguished from the delight of the hypocrite, which is rather to "know" than to do the "ways of his God," and therefore which is satisfied with outward conformity, with little or no desire to understand the errors of his heart, that he might be "cleansed from secret faults." It will be well therefore, to try the sincerity of our obedience, by tracing the spring of it; and the reality of our love, by its fruitfulness and active cheerfulness in our appointed sphere of duty. We may also observe here an evidence of adoption. The servant may *perform* the statutes of God, but it is only the son who "delights in them." "The Spirit of adoption," therefore, as the principle of delight, is the principle of acceptable obedience in the Lord's service. And surely those who are serving him in this happy filial walk, are not likely to "forget his word." As the eye is continually turned to the object of its affections, so the eye of the soul, that has been fixed with delight in the ways of God, will be habitually resting upon them. As one of the wise Heathens observed—'I never yet heard of a covetous old man who had forgotten where he had buried his treasure.' The reason is abundantly evident. His heart is in it. And thus, if our hearts "have tasted that the Lord is gracious," if we have found a treasure in the way of his testimonies, we cannot forget the sweetness of the experience, or where to go to refresh ourselves with the repetition of it. And yet forgetfulness of the word is a source of continual complaint, and sometimes also of most distressing temptation to gracious souls. Not that there is always a real charge of guilt upon the conscience. For, 'grace makes a good heart-memory, even where there is no good head-memory.' Still, however, means must be used, and helps may be suggested. Watchfulness against the influence of the world is of the first importance. How much of the good seed is choked by the springing thorns! If our hearts are ever refreshed with spiritual delight, we should be as cautious of an uncalled for advance into the world, as of exposing an invalid's susceptible frame to a damp or unhealthy atmosphere. Whatever warmth had been kindled in spiritual duties, may be chilled by one moment's unwary rush into an unkindly clime. We must also recommend increasing attention to the word, as the means of its preservation—the acting of "faith," without which it will "not profit"—the exercise of love, bringing with it a more habitual interest in the statutes—all accompanied with unceasing prayer for the gift of the Holy Spirit, made the express subject of promise for this purpose. Under this heavenly teaching and recollections, what delight will be found in the statutes! what blessed remembrance of his word! "O Lord God, *keep this for ever* in the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee."

Bridges *on Psalm* cxix.

"Grant that our hearts may surely there be fixed, where true joys are to be found."

Then, man! rest on this feeling from above;
Plant thou thy faith on this celestial way;
The world is made for use; God is for love;
Sorrow for sin; knowledge but to obey;
Fear and temptation to refine and prove;
The heaven for joy; desire thou that it may
  Find peace in endless, boundless, heavenly things;
  Place it elsewhere, it desolation brings.

Selected for the Churchman.

VANITY OF WORLDLY HAPPINESS.

How eager are our vain pursuits
  Of pleasure and of worldly joys!
And yet how empty are the fruits—
  How full of trouble, grief, and noise!
We to our ancestors new follies add,
Proving ourselves less happy and more mad.

What but a tempest is the world,
  Whereon this bark of ours is tost?
Which by ambition wildly hurl'd,
  Is split against a rock, and lost!
The safer vulgar this with wonder see,
And from our ruin learn humility.

Robert Veel, *a poet in time of Charles II.*

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